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Looft gij volken, onzen GOD.—Ps. 66:8.

De Heidenwereld.

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DR. RALPH WINTER
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Contributors: Arthur F. Glasser, *Witness to Jews;* J. Samuel Hofman, *Chiapas Correspondent;* Basaam and Shirley Madany, *Muslim World;* Thea B. Van Halsema, *Window on the World.*

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CONTENTS OF THIS ISSUE

"Bright Multitude" 3
Silkworms, Trout, and Ducklings 4
Israel and Immanuel 6
Refugees: Such Incredible People 8
Missionary Monthly Funds 9
Relationships Within and
Around the Family 10
Peeling the Onion of Culture 12
A Dutch Mission Periodical 14
EDITORIAL
Soli Deo Gloria: 100 Years 16
Programs & Agnecies 18
From Around the World 22

COVER — The first page of the first issue of *De Heidenwereld,* precursor of *Missionary Monthly,* is featured on our cover this month as our publication celebrates its 100th birthday. The Dutch words on the 100-year-old cover can be translated as follows: "Number 1, Volume 1, November 1896. 'Praise our God, you people'—Psalm 66:8. **The Heathen World.** Illustrated monthly publication, devoted to the interests of Mission among Jews, Heathen, and Mohammedans." See also pages 14 to 17 of this issue for more 100th anniversary comment.

DEAR READERS:

The Lord has maintained *Missionary Monthly* for 100 years! Join us in thanking Him for the founders, editors, writers, publishers, subscribers, supporters and promoters who have participated through the past century.

Please help us attract new subscribers. Also, consider giving $100.00 or more to our *Centennial Fund,* income from which will benefit *Missionary Monthly* in its second century of service to Christ and His church.

Gratefully yours in Christ,

Dick L. Van Halsema

Dick L. Van Halsema, Editor

"BRIGHT MULTITUDE"

Thea B. Van Halsema

Forty years after five young missionaries were speared to death beside a little jungle river in Ecuador, the son of one of them has heard from the mouths of their killers the story of what happened there.

Steve Saint, oldest son of the pilot Nate Saint, went last year with his family to help the Huaorani-Auca people build an airstrip and a clinic. He found five of the six killers still alive. Gikita, the leader on the memorable Sunday afternoon, is nearly eighty years old. The others are younger.

Now Christians, the Huaorani are no strangers to Steve Saint. As a child he spent school vacations with them, visiting his father's sister who with the widow of Jim Elliot had been allowed into the tribe. But no one talked of the killings then, even though young Saint knew which men had taken part.

So it is the more amazing that now, forty years after that deadly encounter, we learn the details and what in the minds of the Huaorani led to their actions. I have reread many times Saint's article about it in *Christianity Today* (16 September 1996), taken from the book, *Martyrs: Contemporary Writers on Modern Lives of Faith,* edited by Susan Bergman (Harper San Francisco). You must read it, too, and marvel at God's ways. To learn about working with the Huaorani today, read Saint's letters in the June-July and August-September issues of *Missionary Monthly* this year.

What prompts me to write this article is a memory recounted by several of the killers and one of the women with them who hid across the river. After the killings each saw figures moving in bright light above the trees, like "angels along the ridge," and they heard voices singing. "Apparently," writes Saint, "all the participants saw this bright multitude in the sky, and felt they should be scared, because they knew it was something supernatural."

Was it a heavenly choir to welcome and escort the martyrs home? Did they see and hear it? Was it sight and sound to prepare the Huaorani for the Gospel which would change their lives? A glorious glimpse of a spiritual kingdom to replace terrors of evil spirits and common killings with hardwood spears? Could it even have been for the families of the five, and for all of us, decades later, to provide comfort and confirmation that God was present in victory at the deaths of His committed young servants whose sacrifices He has turned into immeasurable blessing?

Sometimes God encourages us with such glorious glimpses of His Spirit at work.

The servant of Elisha saw hills full of fiery horses and chariots around his master, when the Aramean army had circled Dothan. "Open his eyes," Elisha prayed, " so that he may see . . . those who are with us are more than those who are with them" (II Kings 6). So Elisha already had seen God's fiery forces?

Shepherds saw and heard a bright multitude above dark fields at Bethlehem when God announced the human advent of His Son which we celebrate this season of year.

In memories of her long service in Brazil, a 95-year-old missionary wife/nurse recalls the deathbed of a young mother who said in her last moments, "The music is so beautiful." In Africa, armed attackers were stopped by the sight of many men surrounding the hut of the Christian they had come to kill. But a friend, arriving soon thereafter, saw no one nor any sign of the protectors. You, too, have heard true stories of how God appeared or intervened through His angels, often in isolated or undiscipled places, to protect His own or to make Himself known where His Word and Spirit have not penetrated.

The author of Hebrew writes, "Are not all angels ministering spirits, *sent to serve* those who will inherit salvation?" It is easy to think of God's angels being in heaven, but they are also here with us, usually unseen by our human eyes. "He will give his angels charge over you," says the Psalm writer, "to keep you in all your ways."

The Bible also tells us that we do not struggle "against flesh and blood, but against the spiritual forces of evil in the heavenly realms." So Satan's demons are here, too, and always busy.

(Continued On Page 31)

From a Collection of True Missionary Stories

SILKWORMS, TROUT, AND DUCKLINGS

J. Christy Wilson

We had a talented Chinese elder in our church in Kabul, Afghanistan, by the name of Dr. Kinston Keh. Before the First World War, he left China to go to France, where he studied agriculture. Later he returned to China and became president of a silk manufacturing company. He was known as an expert in silk production as well as a genius in agriculture.

While he was in China, Dr. Keh had Chou En-lai as one of his students whom he sent to France for further studies. It was while Chou En-lai was in France that he became a Communist. Dr. Keh was greatly saddened by this.

Even before Dr. Keh himself accepted Christ, his mother had become a Christian. She had taken ill and had gone to a Christian hospital, where they treated her very well. Sensing a different spirit there, she asked them what it was.

"It is the Spirit of Jesus Christ," they told her. "We believe He's alive, and we're serving people in His Name. As He healed people, we also are healing people." This so moved Dr. Keh's mother that she accepted Christ as her Savior in that hospital. When she came home, she wanted to be baptized.

"If you're baptized," her husband told her, "you will disgrace our family, and I will leave home." "I love you as my husband and I love my family," she answered, "but Jesus Christ is God and the Bible says we should be baptized. Whatever you do is up to you, but I must obey God." So she followed through with her plans for baptism. Her husband then left home.

Since Dr. Keh was the oldest son, his mother asked him to attend her baptism. "My father has refused to go, so I cannot go," he told his mother. Nevertheless, his mother went and was baptized.

Later on her husband came back home. Then he accepted the Lord and became an even stronger Christian than his wife! Years later Dr. Keh himself became a Christian and was baptized in China. He regretted that he had not attended his mother's baptism and wanted to make amends.

At the time of the Communist takeover, Dr. Keh was the president of the largest silk producing company in China, making him a capitalist and a prime target for the Communists. So they tried to kill him. Forced to flee for his life, Dr. Keh came to Afghanistan with the United Nations to head up the silk industry for that country.

He did a marvelous job. Whereas the Afghans had been importing silkworm eggs from France and Russia, Dr. Keh crossed eggs from China and Japan to produce a hybrid silkworm that generated double and triple the amount of silk. Whereas the Russian and French cocoons only produced 500 meters of silk, Dr. Keh's hybrid cocoons produced 1200 to 1500 meters.

To get his hybrids, Dr. Keh waited for the eggs to hatch and the worms to grow and make cocoons. Before the moths emerged, he determined the sex of each one. Then he would place a Chinese male moth with a Japanese female moth, and vice versa.

In addition, Dr. Keh brought mulberry trees from Japan that would grow fifteen feet in one year. They could be cut just like cabbages, without having to climb the trees to cut the leaves. He had workers just cut off the branches and place them over the silkworms, who would climb onto the branches and eat the leaves. The next year, the tree would grow fifteen feet again, and the entire process would be repeated.

Silkworm eggs take a year to hatch. As a scientist, Dr. Keh knew how to boil these eggs in sulfuric acid for a certain number of seconds, enabling them to hatch in three weeks instead!

Dr. Keh introduced this scientific silk production to the farmers in Afghanistan who were growing poppies for opium. The farmers made more money from silk than from opium. So Dr. Keh not only replaced the opium industry with silk production—but he also developed Afghanistan's weaving and silk exporting industry!

Yet when he looked around and saw the great needs of the people, he searched for ways to help them even more.

He came to me one time and said, "You know, the poor people in this country need better fish to eat. We must try to do something." The fish in the lakes and streams were what we call trash fish. They were a type of carp with lots of bones in them, and the meat tasted like mud.

So I wrote to the church back in Schenectady, New York, and an elder there got in touch with the New York State Department of Conservation. "Our *minister extra-muros* (outside-the-walls) is interested in getting rainbow trout eggs for Afghanistan," he wrote.

When they heard *minister extra-muros,* they thought my first name was "Extra" and my last name was "Muros"! They wrote back saying, "We're happy to hear that Rev. Muros is interested in getting trout eggs for Afghanistan."

In the meantime, Dr. Keh and I traveled around Afghanistan and caught fish in the lakes and streams. I learned how to throw the net just like the disciples Peter, Andrew, James, and John would cast them into the Sea of Galilee. In one throw I caught thirty-three fish! Dr. Keh studied them to make sure that the trout would be compatible with the local fish and not just be food for them. It turned out that the local fish were vegetarian.

We received 25,000 eggs from the New York State Department of Conservation. They were flown to Afghanistan in three days. Dr. Keh had built a hatchery with fresh water flowing through it, and we placed the eggs there.

We lost the first shipment because of an unexpected freeze which turned the water into ice. But Dr. Keh was able to get another order of trout eggs from Japan.

The trout eggs hatched, and he fed beef liver to the fish since liver was cheap in Afghanistan. As a result, the fish grew very quickly into fingerlings. Then we stocked them in the streams and lakes of Afghanistan. Because the local trash fish were bony and vegetarian, the trout ate them up and grew very fast in the wild as well.

One time the King of Afghanistan and one of his princes were fishing in a mountain stream, and the prince hooked one of these rainbow trout. It gave him a great fight. When he finally landed it on the banks of the stream, he and the king cooked it right on the spot. To their amazement, all the bones came out with the backbone. When they tasted it, it was so delicious that the king ordered the Ministry of Agriculture to expand the project.

The government built a large hatchery. What the church had done on a small scale, the government did on a much grander scale, stocking trout and other fish all over the country. Then the king said to Dr. Keh:

"We're very grateful that you have introduced these fish into Afghanistan. Could you possibly get some Long Island ducklings as well?"

Many people don't realize that missionaries brought the Peking Duck from China to the U.S. West Coast. From there, it developed into the well-known Long Island duckling industry.

I wrote to Christians in a church in Long Island, asking them if they could buy us forty-eight Long Island duckling eggs and send them by air to Afghanistan. And they did!

It took eighteen days for the eggs to be shipped by air from the U.S. through Pakistan that summer, where temperatures reached 120 degrees in the shade! When the eggs arrived, Dr. Keh said, "I'm afraid they're all cooked from the heat. But let's pray. If God could give us one pair, that's all we need." So we prayed.

Then we put the duck eggs under some hens that were setting. Now, it takes twenty-one days to hatch a hen's egg, but twenty-eight days to hatch a duck egg. Yet the hens didn't seems to mind and they sat on these eggs for an extra week!

Of the forty-eight eggs, only three hatched. Two were drakes and one was a female duck.

You should have seen the mother hen who thought these were her chicks. She would march them around the yard. When the little ducklings came to water, they would dive right in and swim around, while the mother hen would stay at the edge just having a fit. The ducks, however, didn't pay any attention to her. This reminded me of Jesus' lament: "Oh Jerusalem, Jerusalem, how often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing."

After the ducklings grew big enough, we presented them to the king. That one female laid more than eighty eggs the first season. The king was so thrilled that he autographed and numbered each egg so that no one could steal or eat any of them. Now these ducks are all over Afghanistan.

The ducks were cheaper to raise than chickens because they fed in the irrigation ditches. I once saw a poor man carrying two of these beautiful big white birds under his arms to sell. The Afghans not only ate the meat for nutrition, but they also used the feathers for quilts and down-filled clothes. At those high altitudes, it gets cold!

Although we did not recognize it at the time, God did something else through those ducks. The ducks protected the sheep against parasites. And sheep herding is the chief form of livelihood in Afghanistan. Afghanistan's 40 million sheep provided that country's main industry—wool for everything from coats and hats to carpets and cloth.

Sheep are vulnerable to liver fluke, a parasitic disease transmitted through a slug. The eggs then attach themselves to the grass or get into the water, which the sheep drink, and then get inside the liver, eventually killing the sheep. When the sheep die, the parasites are released into the grass, and the cycle begins all over again.

The ducks loved eating those slugs! And in

Continued on page 31

Jewish Resistance to Jesus: The Spiritual Reasons—Part IV

ISRAEL AND IMMANUEL

Arthur F. Glasser

There is no evidence in the New Testament that Paul's ministry was less effective than that which Jesus of Nazareth exercised "in the days of His flesh." Hence, should we not stress that all those seeking to evangelize the Jewish people today are just as equipped as He was for effective and fruitful service? Should we not be able individually to identify with Peter's statement in the house of Cornelius about Jesus of Nazareth? He said that "God anointed Him with the Holy Spirit and with power." The result was that He "went about doing good and healing all that were oppressed by the devil, for God was with Him" (Acts 10:38).

Do you catch the significance of Peter's closing line: "God was with Him?" All of us contend with all heart and conscience that one of the Messiah's names is Immanuel. This means, "God with us" (Isaiah 7:14 & Matthew 1:23). Jesus was God in the midst of His people throughout the period portrayed in the Gospels. Furthermore, the Messiah will be in the midst of His people when He returns at the Last Day (Revelation 22:3-5). Looking back into the past, we see Immanuel. Looking into the future we see the same Immanuel. But what about the present? Where is Immanuel?

The Jewish people today have every right to ask, when they encounter Messianic Jews: "Where is Immanuel?" During those days long ago, when Messianic Jews were charged with having "filled Jerusalem" with their teaching, the apostles could challenge their needy countrymen with the invitation: "Look at us!" And those who looked were not disappointed, for they perceived that Immanuel was indeed with them, through the healing power and the good news which they gladly received from them (Acts 5:28 and 3:4).

Bringing it all Together

I am sure that you all will agree that the Jewish people are the particular focus of Satanic opposition. And the reasons for his particular hostility are many. First, the very integrity of God is at stake. God has promised in Scripture that He will faithfully watch over this people so that at the very end of human history there will be an independent Jewish state in the Middle East centered in what is known as the Holy Land (Jeremiah 30:11; 31:35-37; Amos 9:11, 14, 15; Ezekiel 37:21-28, etc.). If Satan is able to destroy the Jewish people, would this not call into question God's integrity?

Second, the utter trustworthiness of the Bible is also contingent on the indestructibility of the Jewish people. One can readily sense that if Satan were to destroy the Jewish people, he would at one stroke not only call God's faithfulness into question. He would destroy all confidence in the certainty that the Bible is the Word of God.

Third, the great Messianic hope of the people of God will likewise end up on the ash heap of unwarranted human speculation if Israel does not survive as a nation (Isaiah 11:1-5, 11-12; Hosea 3:4-5). This would reduce Jesus Christ to someone far less than the Son of God, the Redeemer of the world, and particularly the Messiah of the Jewish people. It would particularly reduce to nonsense His claim to having been given "all authority in heaven and on earth" (Matthew 28:18).

Fourth, if all Jewish people are destroyed, where is the comfort of the Gospel? There hardly can be any satisfactory relationship with One who failed His people in their time of greatest need. All talk of personal salvation departs into thin air if there is no trustworthy God who provides His people with the forgiveness of their sins and everlasting linkage with Himself.

Finally, imagine the dilemma the disappearance of Israel would pose for God touching His worldwide redemptive purpose for the nations. "Riches for the Gentile" and "Life from the Dead" and "Mercy upon All"—these are the terms used by the Apostle Paul in his epistle to the Romans to describe the unique contribution which redeemed Jews will make to the wind-up of this purpose at the end of this present evil age (Romans 11:12, 15, 32). If there is no Second Coming and no completion of His Body, will this not prove that evil is more powerful than good, and that all supposed resistance to Satan and his hosts will end up as an utterly futile exercise?

Recall how many times Satan has sought to destroy the Jewish people (this paper has been written during Purim!). We all are indebted to

Michael L. Brown for providing us with such a moving (and humbling!) review of what our "Christian" anti-semitism has brought upon this people (*Our Hands are Stained with Blood,* 1992). My favorite quote is on page 155. "With every fiber of his depraved, sinister being, Satan despises the Jews. He hates them with a perfect hatred. Their total destruction is his goal. he is the author of the spirit of anti-semitism. There is no other way to explain the venomous hostility that has been directed against the Jews by so many people in so many countries for so many years."

Then some pages later, Brown adds: "The salvation of Israel means the return of Jesus, the resurrection of the righteous, the revival of the Church and the restoration of the earth. The fulfillment of the Jews' destiny will seal the devil's doom" (page 163).

Conclusion

We must not forget that God is struggling with His Jewish people. They have never ceased to be "the apple of His eye" (Zechariah 2:8). But it seems as though this highly diverse people is deeply agreed on one thing: Jesus is not for them. Generation after generation has accepted this without hesitation, without question, without searching the Scriptures to ascertain whether there is something in their history as a people that has grieved God deeply. This brings me to my final observation. Because of Satan's great hostility toward the Jewish people God has given them Michael, His most glorious archangel, to be their special protector.

The book of Daniel contains a sequence of thought in chapter 12 that gives one pause. At first sight it seems incomplete. In verse one God addresses Daniel and speaks of "Michael, the great prince who has charge of your people." Michael is then described in the act of rising to his feet (literally, "standing"), though no reason is given for this. Next, we are confronted with that terrible period in Israel's history often referred to as "the Great Tribulation" or "the Time of Jacob's Trouble."

Then, even before the verse ends, we read of deliverance coming to all those of Israel whose names are "found written in the book." The next two verses refer to the Day of resurrection when "many . . . who sleep . . . shall awake . . . some to everlasting life, and some to shame and everlasting contempt."

What is the meaning of this sequence? Is God giving us a preview of the final controversy between Himself and Israel over the issue which down through the centuries has separated them from their God? Does Michael stand aside, as some have contended, so that all protection is withdrawn and at last the Jewish people can no longer escape the issue of issues—the issue of Jesus Christ? Is this their day of total catastrophe? Is the enemy about to grind his way in, possibly with glee that at long last all Israel is totally exposed to the totality of his wrath?

But No! Other passages in Scripture tell us of the sudden appearing of the One whom the Jewish people have long failed to receive. With astonishment and dismay they "look on Him whom they have pierced." Then follows their weeping, their confession, their reaching out for His deliverance, and—wonder of wonders—their finding themselves caught up in His loving embrace (Zechariah 12:10–13:1; Revelation 1:4-8; etc.).

Why this reference to the Eschaton, the Last Day? I think you can see the point. If we are to engage in Jewish evangelism let us make sur that we do not overlook or treat lightly the spiritual dimensions of our evangelistic encounter with the Jewish people.

Arthur F. Glasser
Fuller Theological Seminary

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End of this Series of Articles

Dr. Glasser is a regular contributor to Missionary Monthly. He served as chaplain with the U.S. Navy during World War II, missionary to China, and Dean, Fuller Theological Seminary School of World Mission—where he continues as adjunct professor during his retirement.

A Missionary Autobiography—Part IV

REFUGEES: SUCH INCREDIBLE PEOPLE

Alice Elzinga

They are such incredible people! I am talking about refugees. They endured pain, suffering, and inhumane treatment. Yet they always bravely push onward, hoping, believing that somewhere they can live in peace again. I met Jewish refugees in Surinam and next I would meet Hungarian refugees during my work for the church in Passaic-Clifton, New Jersey.

Who are refugees? According to a dictionary, "they are people who have fled for safety, especially to foreign countries, as in time of political upheaval, war, and other hardships." But that does not say it all. The dictionary definition is just a statement without any heart.

Some refugees left their homelands because they dared to stand up for their rights and/or their faith. They claimed God's Word as a "light to their path and a lamp before their feet." That is why Moravian Christians crossed the Alps in the 18th century.

Other refugees dared to risk their lives for their children's sake. And still others had to look for a new homeland because they were Jews, or some other unwanted race. I met Jewish families and individuals while in Surinam. I will never forget the stories they shared with me. The brutalities which governments inflicted upon Christians and Jews are well documented in historical records. The natural man is so totally depraved!

I served in Passaic-Clifton, N.J., for the Summer Street Christian Reformed Church from the Spring of 1956 to the Fall of 1959. During that time, I met Hungarian refugees who had fled from their country, lamenting that the Russians have taken over our country and Budapest; they have burned our churches and schools and killed our people."

The refugees' stories about the cruelties and degrading treatment, especially to women and children, reminded me of the depth and tragedy of sin.

Yet these refugees plodded on, fully believing that the end of the tunnel of sorrow, hunger and homelessness was near. They left a profound impression on me, these brave people. Their strong faith that the Lord would see them through was a living testimony. The Lord would not forget them, no matter what.

The way that the refugees plodded on, however, became an inspiration to me and to the church. It was good for the congregation to have refugees in their midst. The Summer Street Christian Reformed congregation responded liberally to the needs of the Hungarian refugees. They were their brothers and sisters in Christ.

The Hungarian refugees had common goals: "Please, get us into the church. We like to have a home church. And please, get our children into school. Further, teach us English so that we'll be able to work and support our families."

Allow me to give examples which underscore the spirit of these refugees. Mr. Travassy had been a professor at Budapest University. He said to me, "I am 46 now and will not be able to teach again. My father was a tailor for men's suits. Can you find me a tailor shop, or a place where men's suits are made? I don't want my family to stay on welfare."

Then there was Isabel, a beautiful young married woman. The sadness in her face revealed that something tragic must have happened. Her husband had seen her escape from Hungary and to cross the border. Then he returned to try getting other family members out or to fight the enemy. Isabel was pregnant, but she lost her baby before arriving in America. She had been a Home Economics teacher in Hungary, "Please teach me English," she pleaded. "I must try to support myself."

After several months, her husband arrived in the U.S. They came to see me, rejoicing that "God has not forgotten us. He has provided a new beginning!" Together, we gave thanks to the Lord and asked for His guidance.

Many Hungarian refugees were courageous and brave because they clung to their faith in God, their Heavenly Father. The majority were saying: "Somehow the Lord will see us through." Their slogan became, "God never fails."

By the Fall of 1959, the number of Hungarian refugees to the U.S. gradually tapered off. At this time, I received a letter from a missionary acquaintance in Japan. The letter informed me

that the Christian Academy in Higashi Kurume, a suburb of Tokyo, needed a supervisor for the high school girls' dormitory. Would I be interested?

I showed the letter to Winston, my thirteen-year-old adopted son. He asked, "Are you going, Mom?" My response was, "I don't know. What does Psalm 23 say? 'The Lord is my shepherd. . . .' And do the sheep run ahead of the shepherd?" "No, I guess not," Winston replied. I continued, "We have to ask our shepherd to lead us. That means that we are going to pray about where the Lord wants us to follow Him." Then my son said, "Yes, we must ask the shepherd to lead us in green pastures." I was grateful that he understood.

I also asked Henry Vander Plaat, an elder in the church, for advice. Mr. Vander Plaat had been a great support to me in various ways. We prayed for guidance. After about two months of much prayer, the decision was made. Our next place of service would be Japan.

At the Japanese Consulate in New York City, we were told that if I took Winston with me to Japan, he would not be able to return to the U.S. I was a Canadian citizen with American residency, but Winston had Dutch citizenship. The Japanese secretary kindly advised me to apply for U.S. citizenship before leaving the country.

So we went to the U.S. passport office. "How long have you been a United States resident, not counting your student years?" "About four years, sir."

The official walked into another office. When he returned, he said, "In two weeks a group of immigrants will become U.S. citizens. If you can get two witnesses, you can join them. I'll have your passport ready."

If we wonder whether "God moves in mysterious ways," this is a clear proof that He does. Again and again I have experienced how the Lord has removed obstacles to pave the way for me to go where He wanted me to go.

During the first week of September 1959, we were on our way to the Christian Academy in Higashi Kurume, Japan.

To be continued

Alice Elzinga served in numerous places as a missionary—including the U.S.A., Surinam, and Japan. She now makes her home in the southern U.S., where her address is Apartment I-24, Box 434, Penney Farms, Florida 32079-0434.

MISSIONARY MONTHLY FUNDS

From the beginning of its existence 100 years ago, *Missionary Monthly* has served as a channel for contributions to mission causes. For many years, gifts were gathered throughout the year and divided at the end of the year between Christian Reformed and Reformed Church missions. We thank the Lord for gifts in recent months, designated for the two funds currently active, as follows:

Publication Fund

Mrs. Marvin De Young, Sioux Center, IA	$ 25.00
Friends, Holland, MI	25.00
Mr.-Mrs. Louis Ypma, Taber AB	20.00
Patrice Hudson, Grand Rapids, MI	10.00
Friends, McMinneville, TN	10.00
Evelyn Heffron, Holland, MI	5.00
Total	$95.00

Gifts in any amount are gratefully received. Special attention is called to the opening of the *Missionary Monthly Centennial Fund,* which welcomes gifts of $100.00 or more. Centennial Fund donations will be invested, and income from this investment will benefit the Publication Fund. Will you consider giving to this Fund, helping to maintain the magazine for years to come?

Scholarship Fund

During the Spring and Summer, participants in missionary training programs conducted by I.D.E.A. Ministries in the Middle East and Mexico receive partial help from our Scholarship Fund. We thank recent donors:

Friends, Holland, MI	$ 75.00
Mrs. Marvin De Young, Sioux Center, IA	25.00
Simon Walburg, Grand Rapids MI	10.00
Total	$110.00

Please send gifts for the Publication Fund, the new Centennial Fund, and the Scholarship Fund to the Editorial Office address shown on page 2. Gratefully yours in Christ,

Fran Vander Kam,
Missionary Monthly
Subscription Secretary

The Challenges of Missionary Life—Part III

RELATIONSHIPS WITHIN AND AROUND THE FAMILY

Robert R. Recker

On the field during the children's vacations we had family worship services in the evening in our home. I read some of the popular messages of Rev. Peter Marshall from *Mr. Jones, Meet the Master* and other sermon books, seeking to arouse their interest and to break through their dream world.

This is to remind us that we have to work at sensitizing our children to Christ and to the will of God no matter where we are on earth. This activity has to be accompanied by a spirit of family unity ("esprit de corps"). Every family needs something to bind its members together in a common cause. Even small children soon catch a vision of what the cause of Christ is all about, and that His cause is bigger than any single family. Parents can share with their children the reasons why they are in a foreign land, why they do not have television, why the children are in boarding schools, why the father has to be away on treks into the bush, and the like. It is amazing that children pick up, even from their casual observations, what it is that makes a family "go."

We often sell our children short, too quickly concluding that they will not understand. I recall a statement of a home missionary that his children were his best evangelists; they drew their friends and acquaintances to the small church. In our particular situation, women came from many miles around to our compound in order to stand and watch our children play on our compound. In contrast, in the early days, in some of the villages to which I trekked, women would dash for cover as soon as they saw me entering their village.

Dr. Harry Boer once commented how important a family can be on the mission field. Dr. Bavinck also wrote about the impact of the missionary family in the pioneer situation. The family of David Livingston was his badge of integrity among the tribes as he moved northward into a more uncharted area. He went with wagon and family and thus was received with good will.

I would emphasize the truth that missionaries have to work at holding their families together. Foxes can enter the vineyard anywhere and in the best-intentioned families.

A third issue is the relationship of the missionary family to the national church among which it lives, works, and relates. To some people, not closely related to missionary life, this may seem like a strange issue to raise. However, all kinds of attitudes are taken by missionaries or members of their families with respect to the national church(es) in their areas.

Some barely tolerate the church, while some accept it at face value. Some identify with the church as the true church of Christ in that area, while others condescendingly look down on the church.

Some continue to identify personally almost completely with the church "at home," and some members of missionary families never feel at home in the church with which they work.

Many factors go into this matter, which to some may be puzzling. Certain questions arise, such as: "Do I give a good portion of my tithe to this church of which I am a part while I am on the field?" "Do I accept the authority of the elders of the church over my life and conduct while I am ministering and being ministered to in their midst?" Further, "Do I truly view this as a genuine church of Jesus Christ indwelt by the Holy Spirit of God?"

At one point in our ministry in Nigeria, we asked our home consistory in the U.S. to write a letter to our consistory in Nigeria, commending us to their spiritual care and love. That was a very positive factor both for us and for the Nigerian Church in our interrelationships. Sad to say, some missionaries always speak of "our church" and "your church." They call attention to the failings of the national churches, seldom recognizing similar failings in North American churches.

As missionaries develop in their relationship to a church or churches abroad, they also may develop a hyper-critical attitude toward churches at home. They may become less forgiving of those people who have had the gospel and the benefits of established churches for many years.

Missionaries on "home service" occasionally get into trouble because they are sharply critical of home churches, North American lifestyles, politics, indulgence in luxuries, or priorities.

Christians on the home front must be sensitive to changes in perspective which missionaries have undergone. At the same time, missionaries must recognize that most of the home people have not enjoyed the experiences which have challenged them and widened their understandings.

Another related facet of this entire area is the issue of social and cultural understandings, adjustments, challenges, and dangers. Just as we miss some of our religious props when we move into a foreign situation, we might also miss a number of social props or reinforcements in our new situation. The effect of this change and of various readjustments will vary with individual missionaries. It also varies depending on how isolated a missionary family is from the broader missionary community.

Some missionaries need a lot of social outlets, while others are content with family life and minimal external social contacts. Some people find it difficult to cultivate friendships with nationals. Sometimes a missionary or the family as a whole finds it difficult to like or relate to another missionary family in their vicinity. This then complicates their life and contentment.

At times tensions arise between the nationality of the host country and the nationality of the missionaries. This is what German missionaries experienced because of World Wars I and II. South African missionaries faced similar problems at another point in their history in Africa. Missionaries from the U.S.A. have had the "ugly American syndrome" to cope with.

Missionaries face the constant challenge of moving on in international relationships to greater understanding and mutual appreciation. They ought constantly to ask themselves: "Do I truly love these people to whom God has sent me?" It is possible to be a missionary or pastor and yet not love the people among whom we work. That is sad, but it is true!

To be concluded in the next issue

Rev. Robert Recker and his wife, Connie, served many years as Christian Reformed missionaries in Nigeria, after which he taught missions at Calvin Theological Seminary, Grand Rapids, Michigan.

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Missions and Culture: An Incisive Analysis–Second Article

PEELING THE ONION OF CULTURE

Roger S. Greenway

In the first article of this series we examined the "culture war" that has broken out in Western society. In that article I stated my opinion that the new attitude of cultural relativity and religious pluralism sweeping across North America is the greatest threat to missions in 200 years.

If in my first article I sounded alarmed, I do not apologize. I believe that we are engaged in spiritual warfare of a most serious kind. The war extends beyond the world that we see. Satan is launching an all-out assault on American Christianity and on the missionary enterprise that Americans have been supporting for a long time. Earlier in this century Satan undermined the strength of European mission endeavor, and now he is targeting us.

My aim in these articles is to mobilize the kind of educational effort that will prepare our children and grandchildren for spiritual combat in the pluralistic society in which they will spend their lives. I hope that my articles will contribute to enhance education-for-mission, which I regard as the heart of the educational task in the home, church, and day school.

In the first article, I wrote that we must wear our "thinking caps," and that continues to be true as we seek to define basic concepts. There has been a great deal of "fuzzy" thinking, and to avoid that we must define carefully what is meant by three key words, "culture," "education," and "mission."

Defining Three Key Words

1. By "culture" we mean an integrated system of beliefs, ideas, feelings, values, and behavior patterns that are shared by a group of people and by which people organize and regulate what they think, feel, and do.

In my classes I find this "onion peeling" to be the easiest way to explain to students what culture means. Once you learn how to "peel the onions" of culture, you can see how cultures work both in the West and abroad.[1]

2. The second key term is "education." By education I have in mind the instruction of children and young people for full and responsible living as disciples of the Lord Jesus Christ.

Throughout these articles I try to underscore that from now on Christian education must take into account the reality of a multi-racial, multicultural, and multi-religious world. That world is found not merely in some faraway places. Today it is all around us. It is a reality which the upcoming generation must face to a degree that no generation of Americans experienced before.

To ignore this and try to carry on education as though the "multi" world were not there or did not affect us, would leave young people vulnerable to its subtle deceits and ill-prepared for life and witness in that world.

3. The third term is "mission." Here our focus is on the communication of the gospel to followers of other faiths to the end that they become disciples of Christ.

Education-for-mission means equipping students to live out the implications of the biblical worldview in all areas of life and be able to explain to their peers the essential elements of the Christian faith.

Assumptions about Culture

How can we explain "culture?" There is probably no term more comprehensive or confusing in the English language than the word "culture."

Before we begin to describe what culture is about, we must spell out certain basic assumptions. To begin with, all human beings are culture-builders. No person has ever lived without a culture. That is because God created us in His image (Genesis 1:27), and with His image came the capacity to build and maintain cultures. Animals do not build cultures. Only human beings do. Culture-building is one of the unique qualities of human beings, God's image-bearers. All the beauty and variation found in the cultures of the world testify to the greatness and splendor of God's image within us.

But, sadly, that is not the whole story. The Fall into sin occurred, and the Fall had a radical effect on the human race's culture-building. Since the Fall, all human cultures are corrupt. They retain certain remnants of beauty and

[1] Lloyd E. Kwast, "Understanding Culture," in *Perspectives on the World Christian Movement*, edited by Ralph D. Winter and Steven C. Hawthorne (Pasadena, California: William Carey Library, Revised edition, 1991), pages C3-6. Kwast describes an imaginary "man from Mars" visiting our planet and trying to understand human cultures. The idea of uncovering the "layers" of culture from "behavior" to "worldview" is taken from Kwast.

truth, but they are fundamentally turned in the wrong direction, away from the true God and toward other gods. As a result, every culture carries within it the sprouting seeds of its own destruction.

It is only by redemption through Christ that God's unique culture-builders can be and are turned in a Godward direction. Only by grace are individual lives transformed and the twisted pieces of human cultures renewed in accord with God's plan and purpose. This understanding of the nature and origin of culture, and the effects of sin and grace upon human culture-building, are essential for an understanding of everything that follows.

Peeling the Onion

For our purposes, we will describe culture by using the analogy of the layers of an onion. Onion layers can be removed one layer at a time until you arrive at the center or core of the onion. Similarly, cultures can be explained by uncovering one layer at a time, from their more outward and visible elements to their heart and core, the "culture control boxes" at the center.

The outer layer of culture represents human behavior. Behavior addresses the first question anyone faces when he or she crosses a cultural frontier. "What do people in this culture do, how do they behave, act, relate to one another, in each and every situation?"

Anthropologists call behavior "patterned ways of doing things." Behavioral patterns bind people together and give them a sense of identity, of belonging, continuity and a good feeling about themselves. Shared behavior patterns are enormously important in any culture.

One thing to remember is that a certain amount of meaning, whether recognized or not, lies behind all behavior patterns. Nowhere is this more true than in religion. This means, for example, that churches need to be extremely cautious about using in Christian worship any forms of worship rooted in a non-Christian culture. More of the old religion may be carried over than we imagine.

The second layer of the cultural "onion" represents values. Values are the principles or standards that guide people in answering the question, "What is best to do?" People in any given society behave in similar fashion because they make similar choices, and those choices are based on common cultural values concerning what is "good," "beneficial," and "best thing" to do. Among many alternative behavior patterns, values lead us to choose which patterns we will adopt.

The third layer of the cultural "onion" has to do with beliefs. The question here is, "What is true?" Just as most behavior is governed by cultural values, behind and beneath values lie beliefs. Values are not selected arbitrarily. They reflect underlying systems of belief.

For example, all of us value education and we dedicate a large part of our lives and energies to acquiring, and imparting to others, what we call education. Why? Because of a fundamental belief that human beings are rational creatures who can use and improve their minds, increase their capacity to solve problems, and become more worthwhile people through the process of education.

Inconsistencies and Overlap

There are behavioral overlaps between cultures and not everyone behaving in a given way is necessarily operating with the same set of beliefs and values. Inconsistencies exist between what people say they believe and value, and what they actually do. Moreover, people borrow ideas and behaviors from neighbors and sometimes from people far away. What they borrow may not really fit the culture and religion to which they become attached.

For example, through the spread of Western culture, certain values, beliefs, and behavior patterns that are rooted in Christianity have spread throughout the world and are taken up by people of different religions and cultures. Such borrowing does not mean that any significant religious change has occurred in the borrowers. Likewise, Christians pick up things that are inconsistent with their basic beliefs and values without thinking about their meaning.

We also have to distinguish between operating beliefs that do in fact shape people's values and behavior, and theoretical beliefs which may be a community's "official" position but have little or no affect on people's daily lives. We see a great deal of this occurring in North America today. This is because when cultures, such as ours, undergo rapid change and internal disintegration, numerous gaps appear between what theoretically the culture demands and practically what people believe and act upon.

Worldview—the "Control Box" of a Culture

We call the fourth layer of culture, "worldview." A worldview lies at the heart of any and every culture.

Continued on page 31

WITNESSING FOR CHRIST IN NORTHWEST CHINA

Dear Friends:

God's Call and Vision Statement:

I (Laura) grew up in a Christian home and expressed my own belief in Jesus while still a young child. Ten years ago after graduating from Calvin College, I flew to China for the first time. I had signed an agreement with ELIC (English Language Institute-China) to teach in a university for a year. At that time I had no thought to stay any longer in China as I wanted to go on to graduate studies before thinking seriously about missions.

It took only a few months in China to change my mind. I thoroughly enjoyed teaching and the relationships that I had with my students. During that first year I was struck by the masses that I came in contact with every day and yet so few who knew Jesus. I realized God was calling me to stay in China longer. It wasn't for another year, however, that I recognized God's call to work specifically with the Uygurs, a Muslim minority group in China.

Keith grew up in a Christian family but came to know the Lord as his personal Savior in high school. While studying at the University of Oregon, he became an active member of the Navigators and it was there that his interest in missions began. After graduating and working for a couple of years, he left for Hong Kong to help out a friend who was in charge of a summer missions program. Kieth had felt a call to reach Muslims and had pursued some possibilities in the Middle East. But when that didn't work out, he agreed to come and work for a time in Hong Kong. During this year after hearing about the Uygur minority in Xinjiang, Keith realized that there were, in fact, Muslim groups in China and he could pursue his call to the Muslims while remaining in Asia.

Keith and I met in China, and in July of 1989 we were married. We have three children, Erica, Allan, and Natalie. We have made our home in Xinjiang province in order to minister to the Uygur minority, where there was no known Christian by the time of my coming in 1986. At present, there are 20-30 Christians. Our vision is to see a church planted among the Uygurs.

Translating Vision Into Action

We are located in the city of Urumqi, a city with a population of 1.5 million. Urumqi is the capital of Xinjiang, the Uygur Autonomous Region in northwest China. There are 6-7 million Uygurs in

Continued on page 28

A DUTCH MISSION PERIODICAL

Translation of a page from an early issue of De Heidenwereld *which is reproduced on the following page.*

De Heidenwereld ("The Heathen World")—the illustrated Dutch mission periodical—all things being equal, will be sent monthly to subscribers. The price per year is only 50 cents paid in advance.

Club Rates: Those who wish to receive more than six copies at a single address should indicate the quantity desired and ask for the price. Anyone who submits four new subscriptions will receive a complimentary copy.

Agents and readers are kindly requested in forwarding funds to us, to send no checks. Drafts always are acceptable but checks almost never are accepted at face value. No more single copies are available of the June prospectus.

All correspondence concerning editorial or administrative matters should be addressed to *De Heidenwereld,* Orange City, Iowa.

Correspondence

Readers who have not yet paid for the first year subscription are asked kindly to do so. The mission students who sent in your names already last year are asking for payment of their commission, which they need very much in order to continue their studies. It is but a small sum for each reader, but the magazine—in harmony with the wishes of many subscribers—accepts only a few advertisements and thus has no other income than readers' subscriptions.

In the future, *De Heidenwereld* wants to publish maps of the various mission fields. Reports from mission societies are awaited with interest.

The Volksvriend Printing Co., Orange City, Iowa.

De Heidenwereld

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SOLI DEO GLORIA: 100 YEARS

To God alone be the glory! *Missionary Monthly* is one hundred years old! The first issue was published in Orange City, Iowa, in November 1896 as the Dutch-language *De Heidenwereld* ("The Heathen World"). The publication of our October 1996 issue marks the completion of a full century of our magazine's existence, while the appearance of this November issue signals the beginning of our journal's 101st year.

"To God alone be the glory" is no meaningless theme for this 100th birthday. The very existence of the magazine for 100 years reveals the providence and sovereign good will of the Lord. Apart from His favor, how could a modest magazine such as this survive without formal denominational sponsorship, substantial financial resources, salaried editorial staff, or continuous promotion of subscription sales and display advertisement space?

The continued existence of *Missionary Monthly* is a tribute to the love of Christ's people for their Lord and the mission of His church. It reveals *their faith* that salvation is available from no one else, *their hope* (confidence) that God's elect will be gathered in and that Christ will complete the building of His church, and *their love* for the proclamation of the Gospel which knows no limits until the day comes when "earth's remotest nation has heard Messiah's Name" (to quote from Reginald Heber's hymn, "From Greenland's Icy Mountains").

The centennial of *Missionary Monthly* suggests that the 100 years of publishing articles and news about missions—mainly related to mission outreach of the Christian Reformed

Background—*Fred Oggel, publisher of* De Heidenwereld *in Orange City, Iowa, was in touch with Dr. Henry Beets in Grand Rapids. Beets had been one of the founders of the magazine in 1896 and was responsive to Oggel's suggestion that Beets take over publication responsibilities. The following letter from Beets to Oggel reveals that an agreement had been reached between them.*

Esteemed Brother, Dr. Oggel:

After thorough consultation and prayerful consideration, Rev. S. Van der Werf and I have decided to accept your proposal to take over De Heidenwereld, in order that the magazine may be continued as the missions publication which both denominations of our people in North America will try to employ for the glorious work of missions in the homeland and in foreign lands.

Both of us will serve as editors together, D.V., sustained by the brothers who until now have served in their departments. At the same time, as much as possible, it is our plan to attract other contributors to the magazine. The donations which our monthly, under God's blessing, may attract, will be divided equally—as in the past—between mission work of the Christian Reformed and the Reformed Church in America.

The address for all editorial matters, and for all that pertains to the business of the magazine (that is, all payments, subscriptions, changes of address, etc.) is:

Heidenwereld Publishing Co.
48 East Eighth Street
Holland, Michigan

With the prayer that God's blessing may rest upon our undertaking in the future, just as in the past under your leadership the magazine was a blessing.

Yours in the work of the Lord,
Henry Beets

After Oggel received the letter written by Beets on 24 March 1920, he wrote an editorial immediately, dated 27 March, summarizing editorially what had been discussed and decided concerning the future of the magazine.

OUR BELOVED MONTHLY PUBLICATION, FAREWELL!

For three reasons we must part:

1. The undersigned has entered the 77th year of his life, and he is painfully aware of the limitations of old age.

2. Enough qualified employees to work in the office and in the print shop are not obtainable here.

Church and the Reformed Church in America—have brought into existence a veritable treasure trove of historical and personal material which deserves "mining." Scholars who can work in both Dutch and English could place all of us in their debt by compiling an index of topics and another of persons, opening this long-neglected archive to research and commentary by others.

As I browsed through bound volumes of *De Heidenwereld* and *Missionary Monthly* in the library of Calvin College, Grand Rapids, Michigan, I became aware that I could tap only a small part of the accumulated data at this time. I determined at least to find out why and how the magazine came under new sponsorship and management after World War I, as it approached its 25th birthday.

I was pleased to find documentation about this change in the issue dated February-March 1920. Two documents explain what happened—a letter written on 24 March in Grand Rapids by Dr. Henry Beets, and an editorial written by Fred Oggel, long-time publisher of the magazine, dated 27 March in Orange City, Iowa. (See the editorials in the 1996 April-May and October issues of *Missionary Monthly* for background material about these men.)

These two documents, translated from the Dutch, are printed in connection with this editorial to make them accessible to our readers. You can read for yourselves how responsibility for the continued publication of this magazine was transferred from Iowa to Michigan, thus opening the way for its ministry in the mission cause to continue until today.

Pray for the continued favor of God upon *Missionary Monthly.* And join us in praising Him for maintaining the magazine for 100 years. Soli Deo Gloria!

A Missionary Monthly Editorial — *Dick L. Van Halsema*

3. Sickness in the families of our personnel adds to the already stressful situation.

In prayerful looking up to God, the publication committee was called together. These men, finding the business in particular straits, judged definitely that the monthly magazine must continue to exist—if not here, then elsewhere, and that all possible efforts should be directed to that end.

This is what took place.

Under the providential direction from above, Rev. Dr. Henry Beets in recent days demonstrated his readiness—in connection with Rev. S. Van der Werf—to take over the monthly magazine from us. At the next meeting of our committee, this proposal was approved by unanimous vote most enthusiastically.

Now we are working out the necessary steps related to the takeover process. First, we will publish this final issue of the magazine, the number for February-March. The distinguished owners who will follow us will begin their work with the April issue. All subscription payments now due must be sent to them. Whoever paid in advance for subscriptions will receive copies of the magazine from the new company in Holland, Michigan.

As far as The Fund is concerned, last January the Publication Committee met and, following its custom, divided the money on hand. A total of $669.44 was in the account, and thus Rev. J. Engelsman and Dr. R. L. Haan each received $334.72 for the missions of their respective denominations (Reformed and Christian Reformed—*Editor's note*).

I want to acknowledge readily that it has been a grace and sign of love from above to have been able to share the work of publishing the magazine for so many years. My thanks go also to you, the readers, for your longsuffering in the face of my many shortcomings. And how eagerly I express my inward joy that this work, under better management, may anticipate a much better future!

May the Lord multiply the number of new subscribers in an unusually amazing way. And may the honorable editors and their fellow workers and all the readers enjoy God's intimate nearness—which will bring a foretaste of the everlasting salvation which is to come.

Respectfully,
H. P. Oggel,
27 March 1920

REPORT FROM IRANIAN CHRISTIANS INTERNATIONAL

In Tehran as she left an abusive marriage, Azam kissed her three small sons good-bye, not realizing that she would not be reunited with them for 16 years. In 1994, after years of physical and mental abuse, including the use of witchcraft by their family members, Azam's two younger sons, Soheil and Saman, ages 16 and 13, were smuggled out of Iran into Bulgaria. There they lived with drug smugglers for six months in an abandoned house without running water or indoor plumbing. Then the young men met an Orthodox priest who took them in, cared for them, and shared Christ with them. Through contact with an Iranian Christian and an American missionary, Soheil and Saman invited Jesus Christ to become the Lord and Savior of their lives and became active in the church.

In June 1996 the Bulgarian police arrested Soheil and Saman because they did not have travel documents. The young men were detained in separate facilities for deportation to Iran. While in detention, Soheil was visited by an official from the Iranian Embassy. The official shouted at Soheil, "Why did you report to the Helsinki Commission? What does this mean that you have become a Christian? We will 'take care' of this once you are returned to Iran!" Soheil needed no such reminder that in Iran the penalty for leaving the religion of Islam is death.

At this point, Iranian Christians International (ICI) received a frantic call from Azam asking for assistance. Within two weeks, with the help of 15 organizations, individuals, and government officials in three countries and with the intercession of 10,000 praying people, the young men were released: Saman after eight days and Soheil after ten days.

Azam's American husband applied for Saman to come to the U.S. under the family reunification program, and Saman was immediately accepted. Soheil had just turned 18 and was not eligible for this program. He had to apply to the U.S. Immigration as a refugee. There are only a few countries from which refugees can be processed to the U.S. Although the closest country was Austria, the country refused to grant Soheil a tourist visa so he could travel there for an interview. Two days after Warren Christopher, U.S. Secretary of State, and Arnold Schwartzenagger, Austrian/American movie star, intervened, the government of Austria granted Soheil a visa.

ICI prepared the documentation for Soheil's case and faxed it to the U.S. immigration office in Vienna. An American Christian immigration attorney flew to Vienna to represent Soheil at his interview, and he was immediately accepted. In mid-June and early July both young men were reunited with their mother in the U.S.

In late July, ICI received a call regarding the arrest of three Iranian Christian siblings in Turkey who had been granted United Nations refugee status a week earlier. The Novafarins, Muslim converts to Christianity from the Osghofi church in Iran, were being held for deportation to Iran. After calls and faxes to government officials in Washington, D.C. and in Ankara, the Turkish Ministry of Interior produced their release and a stay of deportation. The Novafarins have been accepted by Australia and are being processed there as refugees.

At the same time, ICI was notified that Mehri, an Iranian believer who had fled with her two small children from her abusive husband in Iran, was arrested when she went to Turkish-held Byprus to renew her three-month Turkish residence permit. She had been accepted as a U.N. refugee several weeks earlier. Turkish authorities detained and interrogated her for seven hours. She was forced to tell about her conversion to Christ and inform on Iranian believers in Turkey and those with outreach ministries in Turkey and Cyprus. Although Mehri was allowed to return to Turkey, she was told that she must leave before her three-month visa expires. Calls were made to various government officials to expedite her refugee processing to the U.S.

In July, because of international pressure by diplomats in several countries and other intervention, Shahram Sepehri, son of Rev. Sadegh Sepehri, acting director of the Iran Bible

Society at the time of its closure in 1990, was released from prison and all charges were dropped. Please pray that he will be allowed to leave Iran soon.

These are but four of the many recent emergencies that required ICI's assistance. Although these battles take much time and energy, they are not battles of the physical realm, but of the spiritual. Ephesians 6:12 came to mind us we endeavored to help these suffering Iranian believers: *We are not wrestling against flesh and blood but against the principalities and powers of Satan.*

ICI is currently the only worldwide mission organization focusing entirely on Iranians and other Persian speakers. Since 1980, the Lord has used ICI in a unique way to build Christ's kingdom among Iranians. Sadly, our only limitation has been the inadequacy of resources during a time when the opportunities for ministry have been almost unlimited.

Today the 3.5-4.0 million Iranian diaspora are scattered throughout the world. Of this number almost 1.5 million live in the U.S. Many have fled the oppression of Islam in their homeland, and have been forced to leave their families, homes, jobs and belongings behind. They are searching for the answers to life's problems. These are unique times, unprecedented in the harvest among Iranians in Iran and the Iranian diaspora, who are now the world's most open Muslim people. This is reflected in the number of Iranian Christians worldwide, which has grown more than tenfold in the past eighteen years.

We are indebted to you as our partners in ministry with Christ. Our victories are your victories just as our struggles. Thank you for working alongside us and sharing with us from the blessings that our Lord has given to you. We look forward to your continuing partnership in reaching Iranians with the Gospel of Christ and serving the suffering Iranian Christian church worldwide.

Yours for the sake of the Gospel,

Abe and Marie Ghaffari
P.O. Box 25607
Colorado Springs, Colorado 80936-5607

FIRST BURMESE STUDY BIBLE PUBLISHED

"I got goose bumps when I saw it," says Saw Tun Win, National Director of The Bible League's office in Burma (officially known as Myanmar). After three years of compiling, gathering permissions, translating various study notes, typesetting, and raising funds, The Bible League has published and printed the first Study Bible in the Burmese language.

The Bible first was translated into Burmese by Adoniram Judson of the American Baptist Missionary Union. Judson, America's first foreign missionary, arrived in Burma (now known as Myanmar) in 1813. He finished translating the Bible into Burmese in 1840. Judson also developed a Burmese-English dictionary which still is sold in Burmese bookstores today.

Judson's Bible translation forms the heart of The Bible League's Study Bible. The entire Bible was re-typeset in Burma using new fonts that had to be created from scratch. Notes and helps were translated into Burmese from the English version of the Topical Study Bible, used by permission from Zondervan Publishers.

Myanmar has over 3 million Christians. The translating, editing, and typesetting for the first Burmese Study Bible ever produced were accomplished by the cooperation of The Bible League, the Myanmar Baptist Convention, and the Burmese staff of Campus Crusade.

Printing of the Burmese Study Bible was completed in September. Most of the 10,000 copy print run was shipped directly to Burma's borders, where local church workers will come at their own expense to pick them up.

Although he is thrilled about the completion of this project, Saq Tun Win believes that all 10,000 copies will be gone in less than a month. "My country has been waiting for this, and they are eager for it," he says. "When people first saw the unbound manuscripts, they said, 'Make sure you give me one of these books.' This is the first time they've seen something like this. They love it."

The Bible is an important evangelistic tool among the Buddhist population of Myanmar. Buddhists are taught to respect religious books of any kind, and they have great reverence for the Bible. The Bible League has recorded numerous testimonies of Buddhists who were converted to Christ when they began reading the Bible.

For more information about Scriptures for Burma, contact Ken Van De Griend, Associate Director of Southeast Asia Ministries, at The Bible League, 16801 Van Dam Road, South Holland, Illinois 60473 (1-800-334-7017).

ANNIVERSARY REMINISCENCES BY A FORMER MAF PILOT

Dear Editor:

Reading through recent *Missionary Monthly* issues that refer to its 100-year history has been a memorable experience. While I was flying as a freshman MAF pilot in Chiapas in the early 1960s, the Reformed and Wycliffe missionaries were most influential in my understanding of the power of God's Word.

Strange tribal names such as Tzeltal, Tzotzil, Chol, and Lacandon became intimately familiar. The short flights in the MAF plane were often a story time with my passengers. Well do I remember an early morning flight high over the Chiapas Sierra Mountains with Dr. John Kempers. He pointed to a small village far below and explained that was where he formerly would spend the night on his mule trips. Then he ran his finger along the window to a nearby village, stating that was where he would spend the next night, after 10-12 grueling hours on horseback. Instantly I checked my watch and in 12 seconds we passed over that village. He turned, and with tears in his eyes, simply said—"I thank the Lord every day for MAF!"

The Samuel Hofmans and Paul Meyerinks at Buenos Aires were deep into Tzeltal translation. Their airstrip was conveniently in the front yard. So stops here often meant Dee Meyerink's pie or Helen's fresh bread. They surely knew how to take care of the MAF pilots!

The Stegengas, the Beekmans, the Henevelds, the Van Engens in Las Casas, and the Sterks—all became fast friends and close colleagues. The Hoogshagens came each year from their translation work among the Mixes in Oaxaca to lead Advance Base at Wycliffe's Jungle Camp in Chiapas. The Gospel was spreading fast among the Indian tribes although not without pain and persecution. Well do I remember the attacks on the translation assistants, as they walked the trails.

Then there was the summer that a certain college president came from Grand Rapids, Michigan, as leader of a new mission training program. Dick, I remember so well your enthusiasm, zeal, and deep desire to expose college students to the mission field, both in Chiapas as well as Yucatan, where we served for three years. Only the Lord knows the scores of His servants who will be eternally grateful for their Mexico STS experience that you and Thea made possible.

The June-July issue of *Missionary Monthly* had Steve Saint's letter from Waodani land in Ecuador. In the early 1980s, I recruited Steve from his building business in Minnesota to go and begin MAF's famine airlift service in Mali, West Africa. He and Ginny did an excellent job; the groundwork they laid continues today among the Saharan tribal people of that ancient land.

Many times during my visits to Ecuador I kept up with the Waodani project. On the 25th anniversary of the time when the five missionaries died, it was my unforgettable experience to be on Palm Beach to plant a memorial plaque in honor of the five martyrs, to the glory of God. That plaque is now beside the church building in the nearby village.

Dr. Arthur Glasser is another person who had a major impact and influence on my life and ministry. His articles regularly appear in your magazine. For many years he served on the MAF board and was instrumental in providing appropriate technological service to emerging national church leaders and lay people.

After my wife and I served 29 years with MAF, the Lord led us in 1993 to help organize Leadership Ministries Worldwide. Our purpose is to equip God's servants worldwide with the outlined Bible. In a little over three years, the Lord has opened many doors and thrust these volumes into 186 countries and four languages.

During these exciting days of growth and expansion for our ministry, often I recall a certain bright day in 1963 when a Tzeltal Bible dedication took place at Bahtsibiltic, Chiapas. It was my privilege to fly "Uncle Cam" Townsend along with boxes of Tzeltal Bibles into that tiny airstrip. Hundreds of Tzeltals received God's written Word that day, in their own language. The smiles, tears, and joy on their faces are still vividly fresh in my mind today. At times I feel that all those years, the 30,000-plus MAF flights, and all those experiences were simply preparation for this new outline Bible ministry.

A major purpose of *Missionary Monthly* has been to report to your readers how the faithfulness of God's Word and promises are manifest through His servants in faraway places with strange-sounding names. While your publication is only a small portion of the worldwide picture, nevertheless God's working with His servants, as portrayed in the pages, has been faithfully reported.

The letter from CRC missionary Joel Hogan which you printed regarding his Myanmar experience struck a familiar note. He has been

using the *Outline Bible* volumes for almost two years. I air freighted him a new softbound set for him to take on that trip to Myanmar! The books were left behind with those grateful servants, to provide leadership training among the brethren in that land.

Technology is a vital part of God's sovereign plan as it is being implemented through His Spirit in the mind of man. May God continue to bless your many efforts for Him. May the next 100 years, if Jesus tarries, see *Missionary Monthly* continuing to be the voice of Reformed missions worldwide.

P.S. From our advertisement in this issue, readers may learn that *Outline Bible* volumes are now in cyberspace on NavPress Software's CD-ROM. Also, free samples are available worldwide as downloads at our website.

A fellow servant,

Jack D. Walker, Executive Director
Leadership Ministries Worldwide
P.O. Box 21310
Chattanooga, Tennessee 37424
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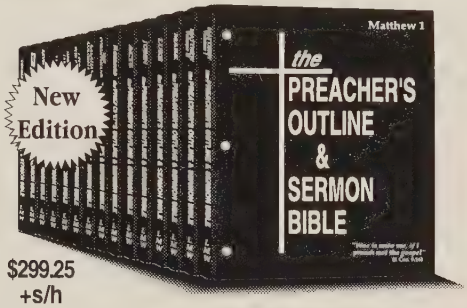

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From Around the World

JAN'S JOURNAL

Dear Friends,

Who Belongs to Christ?

This is one of the teaching questions that I have been using at our Sunday morning worship services here in Momo, northwestern Nigeria. There are several answers to it, but the primary answer is "the one whom God has 'birthed' anew" belongs to Christ. I stress the fact that we no more can give birth to ourselves than a baby can! God is the one who births us a second time, giving us a spiritual birth into the family of God.

The second teaching question is, "Whom does God birth anew?" The answer is longer, including the need for confession of sins, repentance, leaving the traditional gods that are worshiped, "grabbing hold" of Jesus in your heart, asking God to wash away the sins in your heart by Jesus' blood, and asking Jesus to come and "sit" in your heart to help you follow in His way. I challenge each listener to think about the words. I also let them know that each must decide whether or not he will follow in God's way.

One Sunday morning we talked about who Satan is and where he came from. We talked about how God made him to be an angel, the chief angel. But then he decided that he didn't want to obey God, so God cast him out, along with other angels who did not want to obey God. I told them that the Imooli spirit that they worship is one of those spirits who follows Satan. I also told them that there is only one way to God, through Jesus Christ. After the worship service ended, the young men said to me, "Thank you. We need to know these things!"

I never know what Sunday morning will bring or who will come. Every Sunday is different. But God is definitely drawing people to Himself. As you get ready for church each Sunday, please pray for us!

The Hot Zone

The Hot Zone is the title of a nonfiction book by Richard Preston. It is the story of a "high infectious, deadly virus from the central African rain forest [that] suddenly appears in the suburbs of Washington, D.C. There is no cure. A secret military SWAT team of soldiers and scientists is mobilized to stop the outbreak of this exotic 'hot' virus."

As I read about the deadly Ebola virus and others just as deadly, I breathed a sigh of relief. I am so glad that I am not working in a rain forest, where so many of these viruses seem to originate and thrive.

And yet we sometimes have our own little "hot zone" here in northern Nigeria. In January this year, shortly after the beginning of dry season, a meningitis epidemic hit northern Nigeria (including our area) and some other African countries. We all made sure that our own immunizations were up to date. Our medical personnel brought in vials of serum to immunize people. Some thought the vaccination was either too expensive or not necessary—until someone in their village died! Then they were ready!

Upon my return to the village in July, I found that there was a cholera epidemic in our area. Everyone was very frightened because there really are no effective immunizations against this disease. Death often comes quickly—the result of dehydration caused by uncontrollable vomiting and diarrhea. The best way to treat the patient is to insert an IV drip to keep him hydrated until the symptoms subside.

Pray for strength and patience for all of us in difficult times. Pray that we will be faithful in our witness and in our ministries. Pray that God will use even sickness to draw people to Himself.

Prayer Matters

1) Continue to pray for Dandi, the Hausa man I wrote about in one of my prayer letters, that he will come to know Jesus as Savior and Lord. Pray also for Audu, another Hausa man who is Dandi's friend. Audu knows how to read and is borrowing my Hausa Bible. Pray that God's Word will accomplish all that He purposes!

2) Praise God with me for Na'anaba, a Christian Avadi man from Maretu who has started

to work for me as my language and translation assistant. Pray for us as he continues to teach me the language and as we begin translation work.

3) Pray for the Avadis who want to follow Jesus but are finding it hard to leave the traditional gods. Pray also for those who have renounced the old ways to follow Jesus, that they will be faithful in their Christian walk.

4) Praise God for so many who want to be baptized. Pray that they will truly understand the message of salvation and know new life in Jesus Christ.

Thank you for your faithful prayers and support. God bless and keep each one of you—whether you are awake or sleeping or somewhere in between.

Yours in Christ,

Jan Camburn
c/o Christian Reformed World Missions
Nigeria

URGENT PRAYER REQUEST FROM MALI

Dear Friends:

We have been working in our village for ten years now. We have not had much fruit in terms of numbers of conversions, but we have been able to lay a strong foundation of trust and credibility. This has taken much time since no missionaries or Christians have gone before us to loosen the soil.

We have had to become involved in the life of the Fulbe, build friendships, let them peer into our souls. We have also done a number of significant development projects which are highly appreciated by the people. Along the way, we also have been able to share the Gospel with many individuals. Usually this has been done in secret because the seekers fear persecution from their fellow Muslim Fulbe.

In this process we have learned much on how to present the Gospel in Fulfulde and in a manner that can be understood by the people. We feel the time now has come to build on this foundation, to share the Gospel more openly with greater numbers of people.

For the past month, I have been revising and expanding my evangelism presentations in preparation for a broader audience. This morning (October 9) I approached the chief and an elder in our village and requested that I be allowed to make a public explanation of "the way of Jesus." I told them that there is no obligation to join the Jesus way and that the development projects in no way would be curtailed or changed depending on the results of the presentations. The idea is that the presentations will increase awareness of the way of Jesus, allowing the people to make an intelligent choice. The villagers are now discussing when and how to hold these meetings.

We covet your prayers. This is a change in approach and is in untried waters. Therefore, the reaction of the Fulbe is unknown. Pray that it may be positive, that the people will be attentive and receptive. Pray for an outpouring of the Holy Spirit. Pray that we may be able to take these presentations to other villages in the area. Our home village is our "Jerusalem," and we must start here.

This letter is short, but we will try to keep you updated as events take place. Thank you for your faithful support and prayers.

Yours in Christ,
Larry and Ann Vanderaa

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LETTER FROM PERU

Dear Friends:

Our house in the Yaminahua village was ready for us to live in when Lucy and I arrived there in May. Workers had helped us with furniture and partitions when we were there last year. So it did not take long for Lucy to be making good progress in translation with Juan Pérez and Segundo Tello. I made daily visits to the classrooms in the school, observing and helping the bilingual teachers. In the afternoons adults came for help to increase their reading and writing skills along with a short Bible study.

With every tribe visit, part of our time is spent diagnosing health problems and giving out simple medicines. Often there is a case of serious sickness. When Luís and Auorara's one-year-old baby was critically ill, we were thankful for the clinic staff at our Center and two-way radio service to be able to consult with someone who knows more than we do about diagnosing and treatment. When the baby did not get well, we decided to bring this little family to Yarinacocha with us. What relief and happiness it was when the baby finally began to improve! God answered our prayers.

Pray for Luís and Aurora, who are learning to trust Him, and for others like them. In ordinary times like class attendance and in special, difficult circumstances God is drawing them to know Him and to have the right relationship with Him.

We receive mail when a plane comes to our area. Out there in the jungle village, a family reunion in the mountains of Colorado seemed unreal and distant, even when I received updated and specific information about our plans. "Check in time is after 2:00 p.m. on Friday, August 9th." Could it be true? Yes, it was, "Colorado, here we come," and from Michigan and California we did arrive on that date. There were about eighty of us brothers and sisters, nieces, nephews, and cousins. Nearly all of our family members were able to come. What a time it was of sharing together and in the Lord!

My two-month trip to the U.S. was an opportunity to see many relatives and friends and to say "thank you" again for your prayers and support.

At our Peru Branch Conference this November we will celebrate 50 years of Wycliffe Bible Translators working in Peru. It will not be possible to gather all together those who now hear the wonders of God declared in their own language (Acts 2:6, 11). They are the reason that we are here. But that celebration is coming! (Revelation 5:9, 19:9) Meanwhile, our being here or there does not seem so far away because of our unity in Him.

In His love,

Thelma Schoolland
Apartado 52
Pucallpa, Peru

WELCOME TO NEW READERS

From time to time, *Missionary Monthly* receives gifts from friends, enabling us to send our mission magazine to new readers. If you are a new reader, please enjoy the magazine in coming months and consider the possibility of continuing your subscription when a notice comes to you by mail.

Yours truly,
Dick L. Van Halsema, Editor

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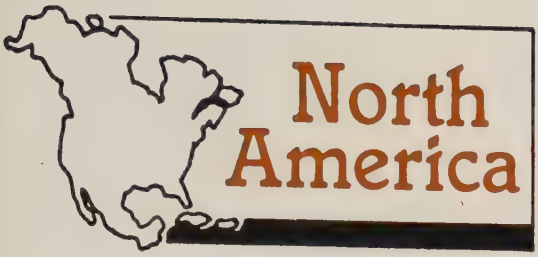

THE TESTIMONY OF A NATIVE AMERICAN

Roger S. Greenway

A growing number of people want to portray traditional Native American religion as the true faith. These people argue that Native Americans have known the true God all along and mission work among them is unnecessary. They say Christian mission is insulting to Native American religious convictions.

But Native Americans who have come to know Jesus Christ tell a very different story! The second part of this article is the conversion account of Floyd Owaleon, member of the Zuni tribe in New Mexico. His father was a leading Zuni priest, and Floyd himself was given a sacred fetish and ordained as a medicine man. However, God intervened in Floyd Owaleon's life and gave him saving faith in God's Son, Jesus Christ.

His testimony reveals how God used a variety of means to bring about a change of mind and heart. There was the school of the Christian Reformed Zuni Mission. There were people like Rev. Cornelius Kuipers and Miss Lillian Bode and her brother. There were the words of Scripture that young Floyd memorized.

Then, too, there was a dream, a vision, that came to Floyd. It was a supernatural divine intervention that shook him and reminded him of Scripture verses that he had learned at mission school, pointing him to Christ.

People who are deeply identified with a materialistic, "scientific" Western culture find it difficult to take seriously dreams and visions and the role they sometimes play in spiritual conversion. Yet over and over, converts to Christ in other cultures tell of how God used both natural and supernatural means to draw them, and they give Christ the praise.

100 Years of Missions

The 100th anniversary of Christian Reformed mission work among Native Americans was on October 10, 1996. We give God the praise for all the Native Americans who have professed faith in Christ. We also remember the missionaries who spread God's Word among them, acknowledging with thanks and awe the many means at God's disposal by which He draws wandering sheep to Himself.

TESTIMONY OF FLOYD OWALEON
Born November 25, 1925

I know the Lord had His hand on me ever since I was born.

> One thing have I desired or asked of the Lord, that will I ask after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple—Psalm 27:4. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer—Psalm 19:14.

I went to school at the Christian Reformed Mission in Zuni, New Mexico. I was not certain of myself when I was going there. I had a conflict because my father was a war-chief or the Bow and Arrow Priest. When I graduated from eighth grade at the Christian Reformed Mission School, I stayed on helping with sports.

On November 8, 1940, returning from a football game, we had a truck accident. I was thrown out with other boys on top of me. I was severely injured with a fractured skull, unconscious for about two whole weeks and hospitalized for almost four months.

The next summer went by so good and dandy; again I was out herding sheep with my brother Russell. One time I went out looking for my horses. I borrowed a horse from one of my uncles. I didn't know if the horse could jump. When I came to an arroyo, I tried to get my horse to jump across, but he didn't make it. I fell forward with the saddle horn in my stomach, and the wind was knocked out of me. A man by the name of Norman Hooee, who was already in the medical fraternity, said he healed me. I got home safely that day. He said that since he healed me I should join his medicine man fraternity.

The following year arrived around winter time, which meant that I had to fast (go without food) for 8 days. Then they made me a fetish tied together with many pretty parrot feathers. (A picture of this can be found on the 23rd annual report of the Bureau of American Ethnology, plate XXXV opposite page 177; Director J. W. Powell 1901-1902.) I was to keep and treasure this fetish forever and be loyal to the medicine society and the Zuni region. This

always bothered me.

One night while I was at the sheep camp something happened. Whether this was a dream or a visionn or reality, God only knows. I saw a vision of something all white, which I thought was an angel. All of a sudden it seemed as though Messiah's divine nature surrounded me.

Isaiah 7:14, "Therefore, the Lord Himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." Isaiah 9:6-7, "For unto us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace; of the increase of his government and of peace there will be no end upon the throne of David and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this."

Although I knew that this is what God's Word or the Scriptures says, I didn't know what to do at that moment. The tears came running down my cheeks. There was a spring where we usually give water to our sheep, where this incident took place. The angel was in front of me on the western side, motioning to me and saying, "Come unto me all you who labor and are heavy laden and I will give you rest." I was so scared and tried to turn and run away, but when I turned back I saw a set of crossed two-edged swords behind me. Like the Apostle Paul demonstrated in a conflict with Peter (Galatians 2:20), "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me, and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me."

The angel seemed to come closer and closer until I woke up. Like I said, I was terribly scared and shaken. My brother Russell who was with me asked me; "What's the matter, what happened to you?" I could hardly answer him, but not like how I felt.

The next day we butchered a sheep and I brought a leg of the lamb to my friend, Rev. Cornelius Kuipers, who lived at Black Rock, near Zuni, New Mexico. As I was walking toward his house, I kept thinking about why it happened. When I came to his house, Rev. Kuipers realized something was different about me so he asked me what was the matter. He remarked that he had seen me always smiling; he knew I was seeking for the real true meaning of life. I told him about what had happened.

Rev. Kuipers finally told me that Lillian Bode and her brother would soon be on their way back to Phoenix, Arizona. I went with them to Cook Christian Training School, where I attended for 2-1/2 years. While there I met Dr. Calvin Hayenga, who taught me Reformed Bible theology. He told me he had been a missionary in my home town, Zuni. I had some other teachers, like Prof. C. H. Bode and Sadie Swiersma, who was my music and piano instructor. I came back home after 2-1/2 years because of financial difficulty.

About a year later, I was called to attend another school. The name of this school was Southwestern School of Missions located in Flagstaff, Arizona, which I attended for one year and graduated with high honors.

Before I went to Cook Christian Training School, I went to my original home to say "Good-bye" to my brothers and my dad. One of my brothers said to me, "No, you can't go, you must stay home and carry on your responsibilities as a medicine man. Remember you have that fetish and are a member of the medical fraternity. You can't turn away from your religious beliefs." But my father said, "Leave him alone, he is old enough to make his own decisions."

The Lord was my leader, so I proceeded to get further Christian training. And now we celebrate another year of our Lord Jesus Christ, who came to seek and to save that which was lost. Praise God—Hallelujah for this great event. I have chosen this song as my motto for my life; "Angels We Have Heard on High." God bless you!

Floyd Owaleon
Rewritten January 28, 1996

A Psalm Of Personal Devotion And Thanksgiving

Great is Jehovah, the God of my Salvation,
Who has created the heavens and the earth
out of nothing.
He has been so kind to me in giving us
His son, Jesus Christ,
Whom I serve as one of His chosen vessels,
Although I was a very sinful creature,
But through his great gift to me of his Holy
Spirit I now live!

The lusts of this world were eating me up,
My flesh and my heart were broken to pieces.
Satan was always in my way;

Sharp arrows were piercing my heart and
my soul
Because of my disobedience.
Thou didst put me to tears by many accidents.
Thy punishment was very great;
I had to suffer for my own unrighteousness
and disobedience.
I had rejected Thee.

Then my soul cried unto Thee, O Jehovah,
Because of my afflictions.
They were too great for me to bear alone.
Then I cried: To whom shall I go,
For my life is cut off?
O Jehovah, Who didst create me,
Thou hast saved me.
And now I rejoice in Thee, my God.

Hallelujah! Great is Thy faithfulness,
Thou God of my life from everlasting
to everlasting. Amen.

Floyd Owaleon
Zuni Tribe

The foregoing "Testimony of Floyd Owaleon" was sent to the Dr. Greenway by Eunice Post Hop, a former missionary teacher in Zuni, New Mexico. Eunice reports that Floyd Owaleon and his wife, Sarah, now live in "a little hunter's cabin" at R.R. No. 1, Cushing, Minnesota 56443.

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"WITNESSING FOR CHRIST"

(Continued from page 14)

China and more across the border in Kazakstan, Uzbekstan, and Kirgizia. We bought a two-bedroom apartment in Urumqi with thoughts to stay long-term in China. There are approximately 50 other Western Christians, many of whom are also there specifically for the Uygurs. We fellowship with this body of believers once a week for worship and prayer and they are a great encouragement to us.

Our visa allows us to live in China on a business visa. We work for a non-profit Christian organization called Jian Hua, which has a partnership agreement with Christian Reformed World Missions. Jian Hua sends Christian teachers, doctors, students, and other professionals into China to minister to the people there using their particular gifts. Keith and I are the Jian Hua representatives in Xinjiang with the responsibility to help the other Western Christians living in Xinjiang. This help includes making travel reservations when needed, finding openings for incoming teachers in universities, hosting summer teams which may include teacher, student, or doctor teams, and being a means of communication with the Jian Hua office in Hong Kong. With these responsibilities therefore, our ministry is two-fold. We spend some time helping the other Christians in Xinjiang but this visa also allows us an opportunity to live and work among the Uygurs, who are our primary reason for being in Xinjiang.

In order to see a church established among the Uygurs, we are involved in what is called friendship evangelism. We have made many friends with the Uygurs and make it a point to visit with them and invite them into our home with the hopes of being able to share with them the good news of the gospel. We have in the past led Bible studies and have seen a lady, in turn, lead her own Bible study and another lady evangelizing quite freely with her family, friends, and students.

Our continual prayer is that God would lead us to people whose hearts have been softened and therefore are ready to hear the good news. We pray that those Uygurs who have already become Christian would grow in their faith, desire fellowship with each other, speak out the good news to their family and friends, and play an active role in developing a church so that God might be glorified.

Please remember to pray for us.

Yours in Christ,

Keith and Laura Jensen
c/o Jian Hua Foundation
P.O. Box 71675
Kowloon COP, Hong Kong

ZIMBABWE LETTER

Dear Co-Workers:

I appreciate so much receiving the *Missionary Monthly* regularly! After reading each one from cover to cover, I pass it on to others trusting it will be a blessing to them, too.

This morning (August 30) the caretaker of the flats came to say that the large drainage pipe from these two blocks of flats was plugged, causing water to cover the surrounding area. The plumbers were notified. After they arrived, one of them put a long wire into the drain. When he pulled it out the arm of a tiny baby was attached to the hook on the end. The police were notified.

The other day I asked a boy who lives in a flat across from mine about his mother, as I hadn't seen her or her husband for quite some time. He said his mother went to England and found a job there. He said his father never comes home. When I asked the maid who had been working for them about the baby, she said he was left with some relatives in another town. Two of the boys are in grade school and the oldest one is in high school. It appears as though these four boys have been abandoned by both of their parents. A neighbor said she saw their father with another woman twice. My heart aches for these boys.

Some weeks later, on my way to Prospect School I picked up a policeman who was hitchhiking. I asked him if they had found the mother

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who put her newborn baby in the drain. He said they found her and she soon will be going to jail.

After the Prize-Giving event at Prospect School on a recent Friday the staff gave me a pretty bouquet of fresh flowers and a beautiful copper clock surrounded by a wide border with carved wild animals. Needless to say I was very pleased and grateful for such a lovely gift.

Preparing for and teaching the 26 Bible Classes each week plus playing the piano for two school groups, the Sunday services, and frequent weddings leaves very little time for letter writing, house and yard work, etc., but I am enjoying so much the ministries which the Lord has given me!

To each school, I take 30 Bibles. These aren't enough for the large classes, so they have to share them. During my Bible Class on Tuesday in Chitsere School the headmaster came (as he does each week) to get a Guideposts magazine. He stopped by a boy in the front row and asked him if he being a Muslim was allowed to read the Bible. So in my Bible classes are students from various cults and religions. Please pray for those in my Bible classes who have not been born again.

The pupils continually ask for canceled foreign stamps and pen pals, and the teachers keep asking for Christian magazines regardless of how old they are.

Joyfully serving Christ,

Marian Wilterdink
No. 3, Avalon Court
6th Avenue/M Mdlovu Way
Waterfalls, Harare
Zimbabwe, Africa

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GOOD NEWS FROM CHIAPAS

Dear Friends:

Yesterday (October 6) we left for Amatenango before seven o'clock in the morning, since the church service was to begin at eight. The pastor was there and we celebrated Holy Communion. It was a good service, lasting three-and-a-half hours. The choir and three instrumental groups from the congregation provided lots of good music.

An older Tzeltal man from Chanal (whom we had met at the wedding of one of his daughters to a young Tzeltal pastor) was also at the Amatenango service. Venancio has been a traveling salesman among the Tojolabals for some years and has learned to speak Tojolabal. At his daughter's wedding, he had told us that he would like copies of the Tojolabal New Testament, which Sam later sent to him. We did not think of Venancio as a possible evangelist, but that's the way it has worked out. As he travels among the Tojolabals selling yarn, thread, and cloth, Venancio also gives them the good news that God loves them and has provided a way of salvation by believing in Jesus.

Venancio offered one of the New Testaments to a young Tojolabal man named Rutilo. Rutilo's father died when he was a boy and his two sisters were very small. He was raised by his mother in the home of his grandfather, José. One day Rutilo was drunk and jumped into a river. He would have drowned if his wife hadn't pulled him out. Rutilo accepted the New Testament that Venancio offered. And when Venancio asked if he would like to go to a special service in Amatenango, Rutilo, his two teenage sisters, and his grandfather José all decided to go.

José Hernandez is an old man with a beautiful, kind face. As I talked with him in Tojolabal, he told me he had lived on the ranch of a rich Mexican as a serf for many years. he has been ill for some time and has sold his cows, horses, and pigs to pay the witch doctors to whom he has gone for healing. Now he has no animals and he still isn't well. José attends all the fiestas for the saints, but this has not helped him either. He thinks there must be another way, a better life.

When Venancio's four guests were introduced to the congregation, elderly José, in a white shirt beautifully embroidered in dark blue stripes (as older Tojolabal men still dress), spoke to the congregation as Venancio translated.

The providence of God that resulted in these four guests attending the church service in Amatenango is amazing. I am reminded how God is concerned about the spiritual needs of the Tojolabals and continues to find ways to bring them into contact with his good news of salvation.

José Hernandez, from the village of Palma Real, needs our prayers, as do the other one hundred and ten families of that village. José said that one of the families of their village became Seventh Day Adventists and were consequently chased out. His community is not open to anyone changing his or her beliefs and customs. Pray for José, for Rutilo, and for their extended family. Pray for the families of Palma Real. They need to know Jesus as their Lord and Savior.

Your coworkers in Chiapas,

Sam and Helen Hofman
Apartado 8-CP 29200
San Cristóbal de Las Casas
Chiapas, Mexico

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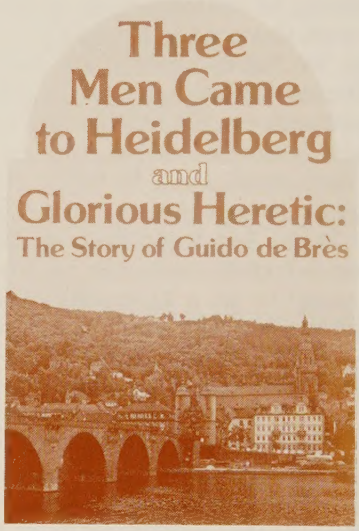

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"BRIGHT MULTITUDE"

(*Continued from page 3*)

There is a great battle around us, Satan and his forces fighting God and His holy hosts. We need the whole armor of God to "stand against the devil's schemes," as he makes our hearts his battlefield.

God explains all this in His Word, and isn't He wonderful to let us also glimpse sometimes His angels ministering for His glory and on our behalf? That's why I'm so thankful for the "bright multitude" memories which the Huaorani shared with Steve Saint, and for the God who showed His shining singing angels to them and to us.

Thea Van Halsema served 17 years as Dean of Students at Reformed Bible College, Grand Rapids, where she taught courses in psychology and social work. A frequent speaker on marriage, the family, and interpersonal relationships, she also is the author of several books--including Safari for Seven *and* This Was John Calvin.

SILKWORMS, TROUT, AND DUCKLINGS

(*Continued From Page 5*)

that way, the ducks broke the vicious cycle of the liver fluke.

Several years after all this took place, my wife and I were out driving in Afghanistan one summer and we saw snow!

"How can there be snow here in summer?" I wondered.

When we came closer, we saw that the ground was covered with hundreds of these beautiful white ducks!

Dr. and Mrs. J. Christy Wilson served in Afghanistan from 1951 to 1973. These stories are taken from Wilson's book, More to Be Desired than Gold, *which is available from the campus bookstore at Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts 01982-0684. Dr. Wilson retired from the faculty of Gordon-Conwell in 1993, when he and his wife moved to California.*

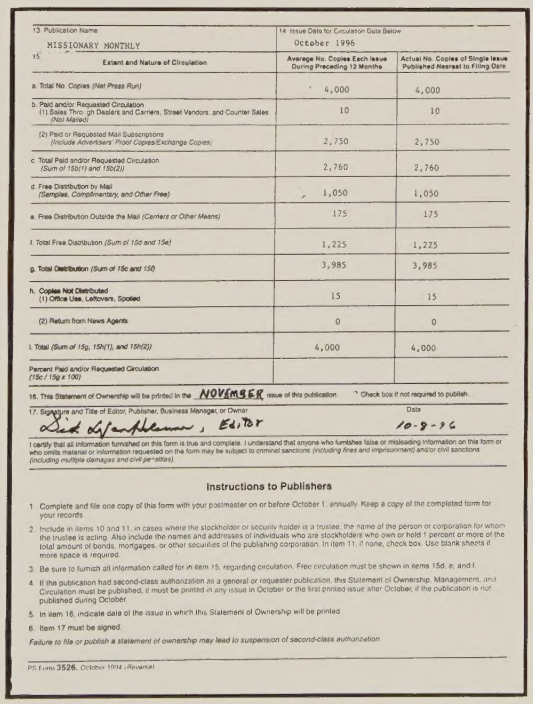
PEELING THE ONION

(*Continued From Page 12*)

The question addressed at this fourth level is, "What is real?" This area of culture concerns itself with the great "ultimate" questions of reality, questions about God, how the world began, the nature of human beings, the origin of evil, life after death, how to find peace with God, and many others. In the center of any worldview lies the question, "Who reigns? Who is sovereign?" To that question, Christians answer: "Our God reigns!"

We have now arrived at the core of the "onion." In the next article we will say more about the nature of worldview. The worldview of a culture is like the "control box" at the center of life, and it is with conflicting worldviews that we are primarily concerned in evangelism.

To be continued



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